

175a

LIBRARY  
CLARK UNIVERSITY

AUG 30 1944

March, 1944

Volume XXIX

no.  
Volume 1

T

# The MODERN LANGUAGE FORUM

ORGAN OF THE MODERN LANGUAGE ASSOCIATION  
OF SOUTHERN CALIFORNIA

## CONTENTS

IDEAS OF JUSTICE, TOLERANCE, AND LIBERTY IN FRENCH LITERATURE .....	Paul Perigord	3
WHAT VERBS SHOULD SPANISH STUDENTS MASTER? .....	Thornton C. Blayne and Walter V. Kaulfers	22
THE RACIAL FACTOR IN HONDURAN POLITICS.....	WILLIAM S. STOKES	25
INTER-AMERICAN EDUCATION WORKSHOP.....		31
REVIEWS:		
<i>At West Point, A French Reader and Review</i> Grammar (C. C. Humiston).....		32
F. C. Green, <i>Fifteen Tales by Maupassant</i> (C. C. Humiston).....		32
John C. Blankenagel, <i>The Writings of Jacob</i> <i>Wassermann</i> (William J. Mulloy).....		33
Doris King Arjona and Carlos Vásquez Arjona, <i>Siglo de Aventuras</i> (Dorothea Sargent).....		34
Duskis Reuben, <i>Analogous Shorthand</i> (Virginia M. Doerr).....		35
Daniel Jones, <i>An English Pronouncing Dictionary</i> , (James Murray) .....		36

**Officers and Executive Council of the  
Modern Language Association of Southern California**

ARTHUR S. WILEY	.....	Pasadena Junior College
	<i>President</i>	
HAROLD VON HOFE	.....	University of Southern California
	<i>Vice-President</i>	
ETHEL W. BAILEY	.....	Glendale Evening High School
	<i>Secretary</i>	
DOROTHY MERIGOLD	.....	University High School, Los Angeles
	<i>Treasurer</i>	
RUTH FROTHINGHAM	.....	Santa Ana High School
	<i>Chairman of the Membership Committee</i>	
BERTHA D. GOODWIN	.....	Manual Arts Senior High School, Los Angeles
	<i>Chairman of the Hospitality Committee</i>	
EDITH M. JARRETT	.....	Fillmore Union High School
MILDRED PRICE	.....	South Pasadena High School
MARION A. ZEITLIN	.....	University of California at Los Angeles
	<i>Members-at-large of the Executive Council</i>	
HELEN MARBURG	.....	Pomona Junior College
	<i>Chairman of the French Section</i>	
ELMER SAUER	.....	Pasadena Junior College
	<i>Chairman of the German Section</i>	
JOSEPHINE L. INDOVINA	.....	Los Angeles City College
	<i>Chairman of the Italian Section</i>	
GRACE W. HILL	.....	University of California at Los Angeles
	<i>Chairman of the Portuguese Section</i>	Extension Division
MARGARET HUSSON	.....	Pomona College
	<i>Chairman of the Spanish Section</i>	
FRANK H. REINCH	.....	University of California at Los Angeles
	<i>Chairman of the Research Council</i>	
LAURENCE D. BAILIFF	.....	University of California at Los Angeles
	<i>Editor of the Modern Language Forum</i>	
MINNETTE PORTER	.....	Woodrow Wilson High School, Los Angeles
	<i>Assistant to the Secretary</i>	



**MODERN LANGUAGE FORUM**

LAURENCE D. BAILIFF	.....	University of California at Los Angeles
	<i>Editor</i>	
CHARLES SPERONI	.....	University of California at Los Angeles
	<i>Assistant Editor</i>	
FRANK H. REINSCH	.....	University of California at Los Angeles
	<i>Business Manager</i>	



**The Modern Language Forum** is published quarterly in March, June, September, and December. All manuscripts, books for review and publications should be addressed to the Editor, University of California at Los Angeles. All correspondence relating to advertisements, and all advertising copy should be addressed to F. H. Reinsch, University of California at Los Angeles.

Membership in the Modern Language Association of Southern California is \$2.00 yearly (from October 1st to October 1st), sustaining membership is \$5.00 and carries with it the subscription to the **Modern Language Forum**. The subscription price for non-members is \$2.00 per year; single numbers, 60 cents, postage prepaid. Membership dues should be sent to Mrs. Clara Bate Giddings, 95 S. Holliston Ave., Pasadena; subscriptions, to F. H. Reinsch, University of California at Los Angeles. All checks should be made payable to "The Modern Language Association of Southern California."

# MODERN LANGUAGE FORUM

*Formerly MODERN LANGUAGE BULLETIN, Established 1915*

---

Volume XXIX

MARCH, 1944

Volume 1

---

## IDEAS OF JUSTICE, TOLERANCE, AND LIBERTY IN FRENCH LITERATURE\*

Ladies and Gentlemen:

I WOULD LIKE TO EXAMINE with you today the birth, the progress, and the triumph of the ideas of justice, tolerance, and liberty in French literature.

All political and social institutions spring from ideas. Civilization is the gradual perception and progressive realization of those things which make for the dignity and greatness of mankind. Most important among these are justice, tolerance and liberty. They are indispensable for true progress.

In every century France has had great and eloquent defenders of the ideas of justice, tolerance, and liberty. Now more than ever before, the world must heed these French thinkers, who demand a valiant defense of such ideals.

To convince you that I am not unduly prejudiced in favor of France, allow me to read a quotation from the English professor, Dr. J. B. Bury, of the University of Cambridge: "The preponderance of France's part in the development of ideas of progress is an outstanding feature of its history. France, who like ancient Greece, has always been a nursing mother of ideas, bears the principal responsibility for the growth of Progress." (The Idea of Progress, Preface.)

French literature has always been noted for its social import. It has predicted or brought about many of the political and economic changes in France and in Europe, and has frequently been responsible for their perpetuation.

There is such an abundance of material in the works of French writers on this subject that a whole book, rather than a short lecture, would be necessary to do justice to the topic we have chosen.

---

\*Address delivered before the Modern Language Association of Southern California.

We shall not attempt, therefore, a complete and detailed account today, but only a bird's-eye-view, showing simply the main outlines of this great panorama of French thought.

It is not necessary to wait for the political revolutions of the eighteenth century to find striking evidences in France of the sentiments of liberty, justice, or tolerance. The remotest ancestors of the French, the Gauls, loved liberty so much that they forgot that, in a world of violence and stupidity, force, expressed in military and social organization, is necessary to resist the rapacious attacks of aggressive tribes. Gaul lost her independence because she cherished liberty too dearly. Fortunately, however, she acquired in her association with the Roman Empire, a true sense of proportion; she came to understand the value of social discipline, and learned to conciliate order and liberty.

In the Middle Ages, the longing for justice, so profoundly felt by the people, though often tyrannized, inspired a great king, St. Louis, perhaps the noblest figure of that time, to become the champion of Right. His ideal was justice toward his people—justice, loyalty and honor in all international relations.

His biographer, Joinville, has left a sincere and human portrait of his royal master, meting out justice to the humble under the trees of Vincennes, and never taking advantage of his neighbors' predicaments in order to enlarge his domains. When again shall we see such a perfect picture of international morality and honor?

Recalling another great date in the story of the Middle Ages, we meet the first philosophical historian, Communes, who in spite of his intellectual scepticism and his Machiavellian policies, affirms that what constitutes the power of a state is not arbitrary dictation, tyranny, or concentration of power, but rather, representative government. He writes:

"Que le peuple fasse entendre sa voix, ce qui est chose très juste et sainte; et les rois sont plus forts et mieux servis."  
(Mémoires IV. I.)<sup>1</sup>

Thus we see that, in the Middle Ages, generally considered an epoch of civil and religious absolutism, France was already formulating ideals of liberty, justice, and progress. The most

---

<sup>1</sup>"Let the people speak out as it is only just that they should and kings will be stronger and better served."

striking example of this fact may be found in *Le Roman de la Rose*, one of the famous intellectual feats of that period. The poet, Jean de Meung, with a courage bordering on temerity, attacks the failure of the ruling class in the performance of their duty; for they forget that they have not only rights, but duties as well. He considers kings and nobles as the servants and not the masters of the people. Their origin is by no means divine. They are chosen primarily because they are believed capable of defending and administering the country for the good of all. He proclaims, also, the basic equality of all citizens. Speaking of princes, he says:

"Leur corps ne vaut pas une pomme plus que le corps d'un charretier ou d'un clerc, ou d'un écuyer."<sup>2</sup>

This independent spirit, this liberal of the thirteenth century, shows a completely modern feeling in his respect for science as the basis of progress, and in his admiration for those who promote it. That attitude is clearly reflected in the following lines:

"C'est pourquoi pour noblesse avoir  
Les clercs, vous le pouvez savoir,  
Ont plus bel avantage et plus grand,  
Que n'ont les seigneurs de la terre."<sup>3</sup>

During the glorious renaissance of letters and arts in the sixteenth century, France begins to deserve the designation, since then so well justified, of the daughter of ancient Greece. New voices are heard. Above the mêlée, above the blind and bloody conflicts of the time, resulting from theological quarrels, ecclesiastical ambitions, and political rivalries, men with clear and serene minds proclaim the value and necessity of the ideas of tolerance, justice, and liberty. I regret that I cannot recall here all the names and eloquent words of those who defended these ideals. But we must at least mention Rabelais and Montaigne.

Rabelais was the friend of liberty, a liberty so complete and integral that we are not yet worthy of it, since it surpasses our supply of spiritual force and our capacity for moral discipline.

<sup>2</sup>"Their bodies are not worth a whit more than the bodies of teamsters, clerks, or grooms.

<sup>3</sup>"This is why, for true nobleness,  
Clerks, as you well know,  
Have a greater advantage.  
Than the lords of the land."

Rabelais, in fact, attacks everything in society which restrains liberty. No one had hitherto expressed such an absolute confidence in human nature. With an almost Voltairian irony, he flays fratricidal conflicts, either religious or political, and condemns war in all its manifestations. He places in the mouth of his ideal king these sage words:

"Ma délibération n'est de provoquer, mais d'apaiser: d'assailler, mais de défendre; de conquêter, mais de garder mes féaux sujets et terres héréditaires." (I. 29)<sup>4</sup>

Furthermore, Rabelais holds that a most comprehensive program of education will, by developing intelligence, bring light, progress and happiness to the human race. Civilization, as he conceives it, neglects none of the great forces which contribute toward progress. This great intellectual effort should therefore be crowned with religion, which, according to his use of the term, means a sense of moral responsibility, for he says:

"Science sans conscience n'est que ruine de l'âme, il convient servir, aimer et craindre Dieu." (II-8)<sup>5</sup>

But the man who laid the foundations for tolerance and liberalism for his century, and for all those to follow, was Montaigne. He is the first of European writers, who, aware of the workings of his own mind, undertook the task of understanding humanity, and who unfailingly used the method of free examination in all moral questions. He typifies all those who, overlooking the petty issues which frequently come between us, emphasize the enjoyment of life in peace and security.

He finds a country whose citizens are cruelly exterminating each other, with the naive satisfaction of being upholders of the truth. He boldly asks: "Quelle vérité est—ce que ces montagnes bornent, mensonge au monde qui se tient au delà?"<sup>6</sup>

While his contemporaries slaughter each other in the name of truth, he cries out, "Que sais-je?" "What do I know?" And he thus develops his thought:

<sup>4</sup>"My intention is not to provoke, but to appease, not to assail, but to defend, not to conquer, but to safeguard my faithful subjects and my hereditary possessions."

<sup>5</sup>"Science without conscience is but the ruin of the soul. . . . we must serve, love, and fear God."

<sup>6</sup>"What is that truth which is circumscribed by a chain of mountains and which is a lie to the world on the other side?"



"Il n'y a aucune constante existence, ni de votre être, ni de celui des objets; et nous, et notre jugement, et toutes choses mortelles, vont coulant et roulant sans cesse: ainsi il ne se peut établir rien de certain de l'un à l'autre, et le jugeant et le juge étant en continuelle mutation et branle."<sup>7</sup> From this follows inevitably the conclusion that tolerance is the only true justice, the only wisdom. No opinion is sure enough to justify fratricidal wars.

In practice, however, we must live and act. "How, then, will the wise man conduct himself?" In religious questions, he will rely on faith, at the same time admitting that other beliefs besides his own are entitled to respect. In politics, he will obey the constitution of his country. In education, he will endeavor to give children a free spirit and a sound judgment. We must confess that if each country had its Montaigne, we should already enjoy the blessings of world peace.

We would be guilty of great negligence if, in even so rapid a survey, we overlooked the poet Marot and the indignation he expresses at the horrible persecutions of his time, or the protests of Ronsard against those who were guilty of setting brother against brother in France. Ronsard especially condemns those, who in the name of religion, attempt to destroy each other. He earnestly advocates universal peace:

"Car Christ n'est pas un Dieu de noise ou de discorde  
Christ n'est que charité, qu'amour et que concorde."  
(Discours des misères de ce temps)<sup>8</sup>

Etienne de la Boétie, the intimate friend of Montaigne, the author of *Le Discours sur la Servitude Volontaire*, calls upon the people to defend their liberty, telling them that if they have strong convictions, ardor, and courage, they cannot be enslaved.

Finally, we must mention the most important of the political manifestos of the time, *La Satyre Ménippée*. It urges the reconciliation of all true Frenchmen. It shows France, finally weary of bloodshed, aspiring toward peace, and turning to Henry IV, the symbol of tolerance, as a liberator.

<sup>7</sup>"There is no constant existence, whether in our own being, or in that of inanimate objects; and we, and our judgment, and all things mortal, flow and shift ceaselessly. Thus, we can establish nothing as an absolute fact, for the judge and the judged are involved in a continuous process of change and motion."

<sup>8</sup>"For Christ is not a God of quarrel and discord; Christ is only charity, love, and harmony."

But the sixteenth century author who formulated the human ideal in its highest terms, was a woman and a queen—Marguerite de Navarre, the sister of Francis I. She typified in her life the synthesis of the ideas of tolerance, justice, and liberty. Although a sincere Catholic, she protected the Protestants. Thanks to her powerful intervention, the writers of the Renaissance enjoyed the freedom necessary to the pursuit of the beauty and truth of antiquity. Her motto is certainly the finest that has ever been left by any woman of any time: "S'affranchir par l'entendement, se donner par l'amour," conquer liberty through intelligence, then use this liberty to give oneself back through love and service.

Worn out by continued wars which were always threatening to break out anew, France sacrificed her liberty to order, dignity, royal grandeur, and world prestige. Richelieu and Mazarin firmly entrenched royal absolutism by subjugating the Protestants, and humbling the nobility, whose last attempt at independence was suppressed during the insurrection of the Fronde.

Although the writers of the seventeenth century did not speak of political liberty, they found other means of safeguarding the great values of civilization. They spoke constantly of reason, proportion, moderation, good taste: all components of wisdom. It is true that the allusions to the abuse of absolute power were made very cautiously but they were not entirely wanting. Even Bossuet, the philosopher of the divine right of kings, continually pointed out to those in power the demands for goodness and justice imposed on them by their official position. Finally, LaBruyère consistently expressed sympathy for the people, and by a moving portrayal of the misery of the country, made clear to the nobility their obligations towards their dependents.

But when royal power no longer secured for France the results hoped for: order, dignity, glory, and prestige, she had no reason to continue to sacrifice her liberty, and the struggle begins anew. Writers again plead for the rights of man. It is surprising that it should be a bishop, the gentle Fénelon, who sets the example in this new crusade by his severe criticism of the abuses of the time, by his love of peace, and by his constant preoccupation with the happiness of the people. Among his most celebrated statements are the following:

"N'oubliez jamais que les rois ne règnent point pour leur



propre gloire, mais pour le bien des peuples." (Télémaque, Livre XVIII.)<sup>9</sup>

"Nous avons horreur de cette brutalité, qui, sous de beaux noms d'ambition et de gloire, va follement ravager les provinces et répand le sang des hommes, qui sont tous frères." (Ibid., Livre X.)<sup>10</sup>

Fénelon already presages the philosophers of the eighteenth century. A new era is beginning. The artistic literature of the seventeenth century is succeeded by a militant school of writers. The emphasis shifts from a disinterested pursuit of beauty to a plea for social betterment. The questions of tolerance, justice, and liberty again assume primary importance.

Voltaire is the chief of this school of writers who are preparing a new era. Even the theater is for him primarily a means of giving dramatic emphasis to his theories. Some of his tragedies are nothing more than philosophical debates. With reference to his tragedy, *Les Guèbres*, he says himself, "J'ai voulu seulement employer un faible talent à inspirer, autant qu'il est en moi, le respect pour les lois, la charité universelle, l'humanité, l'indulgence, la tolérance."<sup>11</sup>

He is especially opposed to superstition, which he considers the main cause of human cruelties and injustices. But what arouses Voltaire most deeply is fanaticism. The history of civilization, in his opinion, is nothing more than a struggle between reason and fanaticism, in which the former finally triumphs, assuring, after some temporary defeats, the general progress of humanity.

According to Voltaire, besides superstition, the great curse of humanity is war, because it is a lamentable waste of strength and money. He reminds his readers: "Dans quel état florissant serait donc l'Europe, sans les guerres continuelles qui la troublent pour de très légers intérêts et souvent pour de petits caprices!" (Lettres Philosophiques, VII.)<sup>12</sup> What he defends and preaches

<sup>9</sup>"Let us never forget that kings do not reign for their own glory, but for the well-being of their people."

<sup>10</sup>"We are horrified by this brutality which, under the high-sounding names of ambition and glory, madly ravages entire provinces and sheds the blood of men who are all brothers."

<sup>11</sup>"I have wished to employ my poor talent, as well as I can, to inspire respect for law, universal charity, humanity, indulgence, and tolerance."

<sup>12</sup>"How Europe would flourish without these wars which continually ravage it, and all for very unimportant reasons—often for the lightest of caprices!"

everywhere is freedom—especially freedom in religion. "Un Anglais, comme homme libre, va au ciel par le chemin qui lui plaît." (*Lettres Philosophiques*, VIII.)<sup>13</sup> He continually advises moderation and tolerance in all questions. We should especially guard against persecuting each other over the miserable little quarrels which divide us. He prays to God: "Tu ne nous a point donné un coeur pour nous haïr et des mains pour nous égorger; fais que nous nous aidions mutuellement à porter le fardeau d'une vie pénible et passagère." (*Traité sur la tolérance*, Ch. XXIII.)<sup>14</sup>

According to Voltaire, the cause of progress is in our hands; it depends on tolerance, justice, and liberty.

In a study of the evolution of ideas of progress, we could speak at great length of Jean-Jacques Rousseau. No one has written with more fervor of the necessity of liberty, equality and fraternity. It is true that his indictment of society is too general and too rhetorical, but he earnestly desired to see it corrected and improved. In this momentous task, he based his hopes upon equality, democracy and education. Rousseau contrasted the splendor of the French court, the luxury of the opulent with the hard lot of the ignorant mass of peasants, whose toil paid for the luxury of the idle: "La première source du mal est l'inégalité; de l'inégalité sont venues les richesses, des richesses sont nés l'oisiveté et le luxe . . . Le luxe peut être nécessaire pour donner du pain aux pauvres, mais s'il n'y avait point de luxe, il n'y aurait point de pauvres. Le luxe nourrit cent pauvres dans les villes et en fait périr cent mille dans nos campagnes." (*Discours sur l'origine et les fondements de l'inégalité*.)<sup>15</sup>

Rousseau has a real passion for equality, not an absolute equality, but one which will guarantee a fair degree of human dignity.

"Que nul citoyen ne soit assez opulent pour en pouvoir acheter

<sup>13</sup>"An Englishman, as a free soul, goes to heaven by whatever path he chooses."

<sup>14</sup>"Thou hast not given us hearts for hating, nor hands for shedding blood: help us then to help each other to bear the burden of our short and painful existence."

<sup>15</sup>"The greatest source of our social ills is inequality: from inequality has come wealth, from wealth have come idleness and luxury. . . . Luxury may be necessary in order to provide work and a living for the poor, but if there was no luxury, there would not be any poverty. Luxury feeds one hundred poor in the cities and starves one hundred thousand throughout the land."

un autre et nul assez pauvre pour être contraint de se vendre." (Ibid.)<sup>16</sup>

Although he is not always consistent when speaking of liberty, he was deeply attached to it and was fond of saying:

"Renoncer à sa liberté, c'est renoncer à sa dignité d'homme."<sup>17</sup>

But to Montesquieu, the democracies, particularly America, owe the greatest debt of gratitude, because his research and his conclusions in the political and social fields were the inspiration of one of our greatest statesmen, Thomas Jefferson. It was he who established so clearly the principle which is the basis of American democracy, that is, liberty is best preserved by a division of the legislative, judicial, and executive powers and by a system of checks and balances.

Montesquieu loathes despotism, which drains all the living forces of a nation. He advocates liberty under the law, the natural result of the balance of powers. His desire for moderation leads him to religious tolerance, then extremely rare. "Nous sommes ici politiques et non théologiens: et pour les théologiens mêmes, il y a bien de la différence entre tolérer une religion et l'approuver. Lorsque les lois d'un état ont cru devoir souffrir plusieurs religions, il faut qu'elles les obligent aussi à se tolérer entre elles." (*Esprit des Lois*, XXV, 9.)<sup>18</sup> The same liberal and humane spirit makes him condemn torture. He was also the first to raise his voice in an indignant protest against slavery. Moreover, no one has so perfectly expressed the ideal which should guide international relations. He already had this concern with the well-being of mankind which was to find its final concrete manifestation in the twentieth century. Here is his way of expressing it: "Si je savais quelque chose qui me fut utile et qui fut préjudiciable à ma famille, je le rejetterais de mon esprit. Si je savais quelque chose qui fut utile à ma famille et qui ne le fut pas à ma patrie, je chercherais à l'oublier. Si je savais quelque chose utile à ma patrie et qui fut préjudiciable à l'Europe et au

<sup>16</sup>"No man should be so rich as to be able to buy another man and none so poor as to be forced to sell himself."

<sup>17</sup>"To renounce liberty is to renounce personal dignity."

<sup>18</sup>"We are here speaking from a political and not a theological point of view: and even for theologians, there is a great deal of difference between tolerating a religion and approving of it. When it has been deemed wise to make laws tolerating several religions, these religions must be obliged to tolerate each other."

genre humain, je le regarderais comme un crime." (*Pensées Diverses*)<sup>19</sup>

Like Voltaire, another celebrated writer of the eighteenth century, Beaumarchais, knew that ridicule is the most powerful of all weapons. He proved it first in his *Mémoires*, a sparkling pamphlet which denounces the injustices of the day. On the other hand, he shows his contemporaries the influence that the theater can have on the public in moulding their ideas. "Le théâtre est un géant qui blesse à mort tout ce qu'il frappe." (*Préface du Mariage de Figaro*)<sup>20</sup> Beaumarchais used this means to criticize not only human foibles, but social abuses, as well. Although, as a disciple of Molière, he always wishes to amuse the spectator, his real aim is to improve political and social conditions. Louis XVI justly said, speaking of the *Marriage of Figaro*: "Il faudrait détruire la Bastille pour que la représentation de la pièce ne fut pas une conséquence dangereuse."<sup>21</sup>

With unbridled zeal, Figaro gives a lesson to the ruling classes, in the person of the Count d'Almaviva, who wishes to take his wife away from him: "Non, monsieur le Comte, vous ne l'aurez pas. Parce que vous vous êtes un grand seigneur, vous vous croyez un grand génie! Noblesse, fortune, un rang, des places, tout cela rend si fier! Qu'avez-vous fait pour tant de bien? Vous vous êtes donné la peine de naître et rien de plus . . ." (*Mariage de Figaro*, V, 31.)<sup>22</sup>

This is the key-note of the Revolution; the demand for greater justice and equality, has already been formulated. It is not a valet who speaks in *le Mariage de Figaro*. It is the Third Estate, lined up against the nobles and demanding its rights. He gives us a picture of this hard-hearted and frivolous nobility, living at the expense of the nation, and insists that they recognize the

<sup>19</sup>"If I knew something which would be useful to me but harmful to my family, I should put it out of my mind. If I knew something which would be useful to my family, and not to my country, I should seek to forget it. If I knew something useful to my country, but detrimental to Europe and to the human race, I should regard it as a crime."

<sup>20</sup>"The theater is a giant which kills everything it strikes."

<sup>21</sup>"It would be necessary to destroy the Bastille so that the presentation of the play would not be regarded as a serious matter."

<sup>22</sup>"No, Count Almaviva, you shall not have her. Because you are a great lord, you believe yourself a great genius. Noble birth, fortune, position, wealth, all that makes one so proud. What have you done to deserve so much? You took the trouble to be born—nothing more."

rights of the people to a higher and happier life. The smile, the sarcasm, the gaiety of Figaro did more for the triumph of liberty and justice than many battalions. Such has always been the power of literature in France.

When the ideals of the Revolution were dimmed in a bloody and unjust reaction, and when all sense of proportion was lost in the worst excesses, it was the voice of André Chénier which rang out, pointing the way back to the straight and narrow path, the golden mean, and to a sane and reasonable conception of democracy. Although he had to pay with his life for his denunciation of the abuses of the Reign of Terror, he used his young genius and fervent eloquence to express his indignation.

"Mourir sans vider mon carquois!  
Sans percer, sans fouler, sans pétrir dans leur fange  
Ces bourreaux barbouilleurs de lois,  
Ces tyrans effrontés de la France asservie!"

(*Dernières Poésies*)<sup>23</sup>

He had inherited from his mother the sense of moderation which characterizes the ancient wisdom of Greece. When the Revolution broke out, he had for a time to abandon the cult of beauty. Although sympathetic toward the new ideas, he was naturally moderate, and feared excesses. In his poem, *le Jeu de Paume*, he passes in review the principal events of the Revolution, concluding with counsels of wisdom to political leaders. "Benefactors of the people," he writes:

"Il vous reste à savoir descendre . . .  
Ah! ne le laissez pas sans conseil et sans frein  
Armant, pour soutenir ses droits si légitimes,  
La Torche incendiaire et le fer assassin,  
Venger la raison par des crimes."

(*Jeu de Paume*, XVI.)<sup>24</sup>

---

<sup>23</sup>"Without spending my arrows, to die!  
Without piercing, without miring in their filth.  
These murdering despoilers of the law,  
Audacious tyrants of a France enslaved!"

<sup>24</sup>"Learn to come down to the people.  
Let them not, without counsel, without bounds,  
Use, to uphold their rightful gains,  
Incendiary brands and murdering blades,  
With criminal deeds avenging reason."

But his words passed unheeded. Arrested, and imprisoned at St. Lazare, he was one of the victims of the Reign of Terror, victim of his love of justice and true liberty.

Lamartine, who had thrilled his generation with songs so spiritual and comforting, understood that not only the individual, but the social environment and the political regime as well must be improved. In 1837 he wrote to one of his friends that the hour had come for energetic action:

"Frère, le temps n'est plus où j'écoutais mon âme  
Se plaindre et soupirer comme une faible femme."

*(Recueils)*<sup>25</sup>

He had, at first, thought that the restoration of royal power would bring liberty to France.

"Viens donc, viens, il est temps, tardive LIBERTÉ!  
Que ton nom incertain, par le ciel adopté  
Avec la vérité, la force et la justice,  
Du palais de nos rois orne le frontispice!"

*(Le Chant du Sacre)*<sup>26</sup>

Having lost hope in the Bourbons, his generous heart and his Christian faith led him to join with a number of others who hoped for an ideal society, based on liberty, where capital punishment and war would be outlawed, and where brotherhood and religion would rule. Possessions would be more equally distributed and men:

"Ont chacun leur arpent de vie  
Et leur large place au soleil . . .  
Nul n'est esclave, et tous sont rois."

*(Utopie)*<sup>27</sup>

Fraternity is to eliminate frontiers and do away with war.

---

<sup>25</sup>"Brother, no longer do I let my soul,  
With feminine weakness complain and sigh."

<sup>26</sup>"It is time, it is time, laggard Liberty,  
That your oft changed name, by heaven beloved,  
With truth and force and justice intertwined,  
Adorn the palace of our ruling kings."

<sup>27</sup>"Each man has his own acre of life  
And his place beneath the sun.  
None a slave, each a king."



To the aggressive Prussians, he replies with the Marseillaise of Peace:

"Et pourquoi nous haïr et mettre entre les races  
Ces bornes ou ces eaux qu'abhorre l'oeil de Dieu? . . .  
L'égoïsme et la haine ont seuls une patrie;  
La fraternité n'en a pas!"

(*Marseillaise de la Paix*)<sup>28</sup>

Victor Hugo, even more than Lamartine, felt the social mission which was his. The poet should not be merely the echo of his own century, but should be a guide, a seer, and a prophet.

"C'est lui qui sur toutes les têtes . . .  
Doit, qu'on l'insulte ou qu'on le loue,  
Comme une torche qu'il secoue,  
Faire flamboyer l'avenir." (*Les Rayons et les Ombres*,

*Fonction du Poète*.)<sup>29</sup>

The poets are like the three magi, leading the nations toward Bethlehem. He upholds liberty everywhere as the only air which the human soul can breathe. He never ceased to believe in progress:

"L'humanité se lève, elle chancelle encore,  
"Et, le front baigné d'ombre, elle va vers l'aurore."

(*Contemplations, Sagesse*)<sup>30</sup>

In a sublime ascension, humanity rises heavenward. The type of progress which is most immediately realizable, is the amelioration of the condition of the pariahs of society. We must help them, and above all, educate them, for criminals are simply ignorant creatures.

---

<sup>28</sup>"Why should you hate so and place, between your races,  
Boundaries and waters abhorrent to our God?  
Selfishness and hate set frontiers  
Fraternity alone has none."

<sup>29</sup>"'Tis he, who above the multitude,  
Sustaining praise and blame alike,  
Must light the future like a torch  
He brandishes and holds aloft."

<sup>30</sup>"Humanity arises, trembling still,  
And brow bathed in shadow, mounts toward the dawn."

"Tristes instincts qui vont les prunelles crevées,  
Aveugles effrayants, au regard sépulchral,  
Qui marchent à tâtons dans le monde moral."

(*Ecrit après la visite d'un bain*)<sup>31</sup>

In any case, let us be confident. All the scourges of humanity will disappear under a system of universal fraternity.

"Où donc est l'échafaud? Ce monstre a disparu . . .  
Plus de soldats l'épée au poing, plus de frontières . . .  
L'Europe en rougissant dit: 'Quoi! j'avais des rois!' . . .  
Et l'Amérique dit: 'Quoi! j'avais des esclaves!'  
Tout l'univers n'est plus qu'une famille unie . . ."

(*Lux.*)<sup>32</sup>

Finally, among the other romantic poets, let us listen to the words of Alfred de Vigny. In spite of the pessimism which dominated his life, Vigny kept a certain faith in the future of humanity—a humanity full of tragic grandeur:

"J'aime la majesté des souffrances humaines!"

(*La Maison du Berger*)<sup>33</sup>

These human sufferings however shall be justified, and civilization will finally triumph over barbarism!

"La barbarie encore tient nos pieds dans sa gaine."

(*La Maison du Berger*)<sup>34</sup>

But the day is near at hand when the power of thought will replace the force of armies:

"Ton règne est arrivé, PUR ESPRIT, roi du monde!"

(*L'Esprit Pur*)<sup>35</sup>

Among the novelists of the nineteenth century, George Sand certainly merits our attention. Although she was predominantly

<sup>31</sup>"Sad faces, hollow-eyed—  
Horrible blind instincts,  
Deadened and sepulchral.  
Sad figures, groping,  
In a moral world."

<sup>32</sup>"Where is the scaffold? Disappeared.  
No more soldiers, sword in hand. No more frontiers.  
Europe, shame-faced, speaks: 'What! I had kings?'  
America says: 'What! And I had slaves?'  
The world is now one great united family."

<sup>33</sup>"I love the majesty of human suffering."

<sup>34</sup>"Barbarism still holds our feet in its shackles."

<sup>35</sup>"Thy reign has come—noble mind—king of the world."

romantic during the first years of her life, she, also, was impressed by the importance of social questions, and wished to contribute her share toward the victory of justice and liberty. Hers is truly the voice of her generation. Just as she had gained from Musset a bit of his passionate exaltation, so also she took from Lammenais a combination of mysticism and socialism. She reveals her liberal and generous feelings in *The Miller of Angibault*. Her ideal appears clearly in this passage from *The Sin of M. Antoine*:

"Soyons seulement les dépositaires et les gérants de la fortune rêvée, et cette fortune dépassera tellement vos prévisions et vos espérances, que bientôt vous aurez acquis de quoi donner à vos travailleurs des jouissances morales, intellectuelles et physiques, qui en feront des hommes nouveaux, des hommes complets, de vrais hommes enfin! Car jusqu'ici je n'en vois nulls part."<sup>36</sup>

Balzac, also, rendered a great service to social progress by describing the vices of his time. In his *Comédie Humaine* he has left us an unusually vivid gallery of monsters. In them we see all the weaknesses of mankind portrayed among sordid, criminal surroundings. In showing vice in its most repulsive aspects, he has served the cause of progress. In the society which he describes, greed is the most important factor. The struggle for existence is ferocious and unrestrained. How much more beautiful life would be, how much more happiness there would be, in the world, if the social order were based on justice and fraternity.

In this hurried glance over French literary history, we cannot overlook the historians of the century, Augustin-Thierry, Thiers, Mignet, de Tocqueville, Michelet, as they are without exception deeply devoted to the ideas of tolerance, justice, and liberty. It would take several hours to quote the numerous passages which show the faith of these noble spirits in liberty, justice, and progress. This faith could not be expressed more eloquently than by Michelet, nor more logically than by de Tocqueville. The complete and penetrating analysis of American democracy by de Tocqueville gave a strong impetus to liberal and democratic

---

<sup>36</sup>"Be only the trustees of your wealth and soon you will have acquired enough to give your workers moral, intellectual, and physical pleasures, which will make new men of them, complete men, true men! For thus far I have seen none such anywhere."

ideas throughout the world. Of the many striking passages of his book, *La Démocratie en Amérique*, let us by way of illustration recall the following:

"Among the novel objects that attracted my attention during my stay in the United States nothing struck me more forcibly than the general equality of conditions. I readily discovered the prodigious influence which this primary fact exercises on the whole course of society . . . Such is the admirable position of the New World that man has no other enemy than himself, and that in order to be happy and to be free, it suffices to seek the gifts of prosperity and the knowledge of freedom."

Even the great and austere Guizot, who is frequently accused of conservatism, was the friend of liberty—liberty tempered by order. He would certainly appear a great liberal compared with the modern dictators of the totalitarian states. His liberalism consists of reconciling the liberty gained by the Revolution with the respect for French tradition. He writes:

"Né bourgeois et protestant, je suis profondément dévoué à la liberté de conscience, à l'égalité devant la loi, à toutes les grandes conquêtes de notre ordre social. Mais ma confiance dans ces conquêtes est pleine et tranquille, et je ne me crois point obligé, pour servir leur cause, de considérer la maison de Bourbon, la noblesse française et le clergé catholique comme des ennemis."<sup>37</sup> (*Mémoires*, Ch. II.)

Even the Parnassian poets, although their main preoccupation remains the pursuit of beauty, as indicated by these lines of Leconte de Lisle:

"La Mort peut disperser les univers tremblants  
Mais la beauté flamboie et tout renaît en elle,  
Et les mondes encor roulent sous ses pieds blancs."<sup>38</sup>  
(*Poèmes Antiques, Hypathie.*)

<sup>37</sup>"Born bourgeois and Protestant, I am profoundly devoted to liberty of conscience, to equality before the law, to all the great conquests of our social order. But my confidence in these conquests is deep and tranquil, and I do not feel obliged, in order to serve liberalism, to consider the House of Bourbon, French nobility, or the Catholic clergy as enemies."

<sup>38</sup>"Death may destroy the trembling universe  
But beauty flames anew; reborn with her,  
The worlds still move beneath her snowy feet."

are not indifferent to human misery. They are also desirous of changing the social order to harmonize with the French slogan: "Liberté, égalité, fraternité."

Sully-Prudhomme, the poet of the delicate and sad intimacies of the heart, has expressed in his great poem on *Justice*, the noblest social ideals. He describes to us the *Seeker* departing on his pursuit of Justice with Science as his only light. He does not find it in the physical universe, but, when impotent reason fails, conscience enjoins him to be a man and to respect mankind. There is no justice without sympathy, and sympathy must be developed through knowledge and conscience. Justice is a union of heart and mind.

"La justice est l'amour guidé par la lumière."

(*La Justice*, XI.)<sup>39</sup>

Francois Coppée, friend of the humble, was also the echo of human suffering, demanding more sympathy, more justice and true goodness.

Alexandre Dumas fils dedicated his plays to this same ideal of justice. He was the protector of the unfortunate, of the weak, and of the victims of social prejudice.

Among the naturalistic novelists, the most powerful and influential was Emile Zola. He is so close to our own times that no lengthy reference to his works is needed. Moreover, the cinema has made his influence widely known. Whatever criticisms may be launched against his realism, which, it is true, was sometimes crude, it cannot be denied that he never lost his faith in an ideal of fraternity, justice, and universal peace.

Among the moralistic writers in the liberal tradition, the most famous is Anatole France. He became the leader of the forward-looking minds of the whole world, being in his way a sort of patriarch of Ferney, whose glory was consecrated by the Nobel Prize award. Another Voltaire, wielding with marvellous skill the weapon of ridicule, he condemned the fratricidal struggles born of religious and political intolerance. Above all, he hated war, the pitiless destroyer of civilization. He always hoped for peace among the nations of the world.

Although this hope was not realized, Anatole France remained confident of progress:

<sup>39</sup>"Justice is love guided by light."

"J'ai beau entendre parler de décadence. Je n'y crois pas. Je ne crois même que nous soyons parvenus au plus haut point de civilisation . . . Je crois aussi que les hommes sont moins féroces quand ils sont moins misérables, que les progrès de l'industrie déterminent à la longue quelque adoucissement dans les moeurs."

(*M. Bergeret à Paris*)<sup>40</sup>

His dilletantism and his scepticism, so often criticized, do not exclude a benevolent and patient attitude towards humanity:

"Plus je songe à la vie humaine, plus je crois qu'il faut lui donner pour témoins et pour juges l'Ironie et la Pitié . . . L'Ironie et la Pitié sont deux bonnes conseillères; l'une, en souriant, nous rend la vie aimable; l'autre, qui pleure, nous la rend sacrée. L'Ironie que j'invoque n'est point cruelle. Elle ne raille ni l'amour ni la beauté. Elle est douce et bienveillante. Son rire calme la colère, et c'est elle qui nous enseigne à nous moquer des méchants et des sots, que nous pourrions, sans elle, avoir la faiblesse de haïr."

(*Le Jardin d'Epicure*)<sup>41</sup>

It would not be possible to carry further the cult of tolerance, justice, and liberty.

It would be superfluous to extend this rapid survey into modern literature and history. We all know that justice, tolerance and liberty are now the cherished goal of most Frenchmen and the general theme of nearly all writers. Dark clouds have obscured the moral and intellectual horizon of several nations. The present ordeal, however, has not weakened, but rather strengthened Gallic faith in the validity of democratic ideals. The sun of Liberty, Equality, and Fraternity will soon shine as brightly as ever on the fields and homes of fair France.

<sup>40</sup>"It is vain for people to speak to me of decadence. I do not believe in it. I don't even believe that we have reached the highest point of our civilization. . . . I believe also that men are less ferocious when they are less miserable, and that the progress of industry in the long run brings about some amelioration of human standards."

<sup>41</sup>"The more I think about human life, the more I believe that it should have for witness and judge Irony and Pity. Irony and Pity are two good counsellors. The one, smiling, makes our life pleasant; the other, weeping, makes it sacred. The Irony which I call upon is not cruel. It mocks neither love nor beauty. It is sweet and benevolent. Its laughter calms anger, and teaches us to make fun of fools and scoundrels, whom we might otherwise be weak enough to hate."



The ideas of tolerance, justice and liberty are not dead. Twenty years of dictatorship cannot make us forget two thousand years of confident and heroic progress, laborious and slow though it may have been, towards the realization of the dreams of the great thinkers of mankind.

PAUL PÉRIGORD.

*University of California at Los Angeles*

## WHAT VERBS SHOULD SPANISH STUDENTS MASTER?

THE SELECTION OF VERBS to stress in teaching Spanish has always been a subject of considerable discussion among members of curriculum committees. Since moods and tenses constitute a major item in the teaching of grammar, this topic was given special attention in a recent study of "the basic essentials of Spanish"<sup>1</sup> taught in cities of 365,000 population and over, 1942-43. The results of this study are summarized in the accompanying table.

The verbs reported in the present study are those most frequently mentioned as being taught at the various semester levels. They are presented here for their value as a check list which is not intended to be interpreted as a list of all verbs taught, but rather of the verbs most frequently mentioned. The duplications in different semester levels usually indicate that certain verbs are considered in several tenses. The table covers four semesters only, since the courses of study and statements of practice indicated that, above the second year, verbs are taught only on the basis of reading or writing needs.

It is interesting to note that from 26 to 100 percent of the systems agreed on stressing a relatively small number of the most important verbs. It is only in the 1-25 percent group that the study revealed a wider range of verbs stressed. Even in this group, however, the verbs mentioned are, for the most part, of fairly high frequency.

The table is divided by semesters into four groups, according to frequency of mention by teachers. The numbers following each verb indicating its merit rating as given in Buchanan's *A Graded Spanish Word Book*.<sup>2</sup> The sign † indicates that the verb was omitted from the word count since its frequency of occurrence was too obviously great to warrant statistical tabulation.

---

<sup>1</sup>Based on courses of study and statements of practice obtained from 18 school systems: Baltimore, Boston, Buffalo, Cincinnati, Cleveland, Detroit, Houston, Indianapolis, Kansas City, Mo., Los Angeles, Milwaukee, Minneapolis, New Orleans, New York, Philadelphia, San Francisco, Saint Louis, and Seattle.

<sup>2</sup>Buchanan, Milton A. *A Graded Spanish Word Book*, Rev. Ed., Toronto: University of Toronto Press. 1929.

VERBS MENTIONED BY 76—100 PER CENT OF THE  
SCHOOL SYSTEMS

LOW 9 <i>First Semester</i>	HIGH 9 <i>Second Semester</i>	LOW 10 <i>Third Semester</i>	HIGH 10 <i>Fourth Semester</i>
dar †			
decir †			
estar †			
ir †	None	None	None
saber †			
ser †			
tener †			

VERBS MENTIONED BY 51—75 PER CENT OF THE  
SCHOOL SYSTEMS

haber †	oir †		
hacer †	poner †		
poder †	ver †		
poner †			
querer †		None	None
salir †			
venir †			
ver †			

VERBS MENTIONED BY 26—50 PER CENT OF THE  
SCHOOL SYSTEMS

caer †	caer †	caer †	
coger 55.4	conocer †	valer 64.6	
gustar 54.4	dar †		None
oir †	decir †		
pedir †	haber †		
traer †	hacer †		
	ir †		
	leer 78.9		
	levantarse †		
	poder †		
	querer †		
	saber †		
	salir †		
	tener †		
	traer †		
	valer 64.6		
	venir †		

VERBS MENTIONED BY 25 PER CENT OR LESS OF THE  
SCHOOL SYSTEMS

LOW 9		HIGH 9		LOW 10		HIGH 10	
<i>First Semester</i>		<i>Second Semester</i>		<i>Third Semester</i>		<i>Fourth Semester</i>	
aprender	44.4	abrir	78.5	andar	80.2	advertir	53.4
buscar	80.7	andar	80.2	buscar	80.7	acercarse	57.6
comenzar	56.8	cerrar	54.9	caber	36.8	alcanzar	53.7
creer	†	coger	55.4	conocer	†	aparecer	52.3
elegir	28.4	contar	78.7	contar	78.7	atreverse	51.6
enviar	58.2	creer	†	cubrir	63.3	bastar	58.1
jugar	36.4	cubrir	63.3	dirigir	60.7	cerrar	54.9
leer	78.9	escribir	†	dormir	60.7	coger	55.4
levantarse	†	estar	†	empezar	60.1	colocar	57.9
llegar	†	faltar	71.4	encontrar	106.9	comenzar	56.8
pagar	63.4	gustar	54.4	entender	†	descubrir	55.1
preguntar	70.2	importar	50.4	escribir	†	despertar	50.3
sacar	74.3	llamarse	†	faltar	71.4	detenerse	56.2
servir	102.4	molestar	26.1	haber	†	disponer	57.9
terminar	49	mostrar	59.4	leer	78.9	distinguir	50.4
tocar	68.2	reír	48.7	ofrecer	73.6	entregar	55.7
vivir	†	romper	58.8	morir	†	enviar	58.2
volver	†	seguir	†	mostrar	59.4	gozar	50.9
		sentarse	67.2	pedir	†	gustar	54.4
		ser	†	perder	†	huir	54.9
		volver	†	sacar	74.3	importar	50.4
				seguir	†	merecer	51.5
				sentir	†	mover	56.
				sentarse	67.2	placer	58.1
				servir	102.	producir	59.
				tener	†	recoger	51.
				volver	†	recordar	54.3
						referir	50.9
						repetir	53.9
						romper	58.8
						suponer	58.6

This list reports merit ratings for each word in terms of its frequency of occurrence, divided by 10, plus its range in terms of the number of different samples of modern Spanish usage in which it was observed: "The credit-number for a word having a frequency of 751 and a range of 40, is, therefore, 75.1 plus 40 = 115.1." See page 8.

*Stanford University, California*

THORNTON C. BLAYNE

WALTER V. KAULFERS

## THE RACIAL FACTOR IN HONDURAN POLITICS\*

ALTHOUGH THE REPUBLIC of Honduras has been the scene of violent partisan conflicts during most of its history, racial homogeneity and egalitarianism have counteracted this tendency to disunity and provided the basis for sound governmental organization. Occupying a pivotal position in Central America, Honduras has frequently been the battleground of neighboring countries locked in international rivalries. Internal disputes, on the other hand, have been provoked by sectionalism arising out of great mountain barriers, by *personalismo* and *caudillismo* in government, and by slowness to throw off the legal and political traditions of the colonial period.<sup>1</sup> The resiliency with which the country has resumed progress toward an ideal of democratic government after revolutions, however, has been due in great measure to the favorable conditions for cooperation found in the people themselves.

The people of Honduras are largely of *mestizo*, Spanish, and Indian blood. A few writers and historians of the country have endeavored to conceal this fact. The most inaccurate statistics assert that twenty per cent of the population are descendants of the Spanish conquerors and Europeans, twenty-five per cent of mixed blood, with the remainder or fifty-five per cent being Indian.<sup>2</sup> This implied concept of a neatly stratified society, with a small ruling and middle class and a large, racially inferior peasant proletariat, is supported by at least one well-informed observer, who insists that the majority would like to claim pure Spanish blood, and that none wishes to be called a *mestizo* or

---

\*The research for this article, conducted in Honduras in 1941-1942, was made possible through the author's receiving the Del Amo Travelling Fellowship in Political Science and a United States Department of State Travel Grant.

<sup>1</sup>Between 1827 and 1879, there were 173 separate organized battles in Honduras in which men were either killed or wounded and property destroyed. Vallejo, Antonio R., *Compendio de la Historia Social y Política de Honduras* (Tegucigalpa, 1926), pp. 301-306. From 1879 to 1928, Honduran politics were so turbulent that it would be almost impossible to count the number of revolutionary outbreaks. However, the unimportant revolution following the election of 1932 has been the only attempt at violent overthrow of the government since 1928.

<sup>2</sup>*Honduras* (n.p.n.d.), p. 24. This book is a descriptive survey edited in 1931 by a prominent Liberal with the unofficial support of the Mejía Colindres government.

Indian.<sup>3</sup> In reality, nothing could be farther from the truth. In neither politics nor social life does the average Honduran think in terms of racial concepts. It is difficult to find an Honduran who measures his value in the state by the yardstick of European blood background. The average Honduran admits being a *mestizo* with no loss to his dignity, while the Spaniard does not assume prestige because of a factor as artificial as the accident of birth.

Out of the population of 1,107,859 in 1940, the following totals and percentages describe quite accurately the racial structure of the Honduran state:<sup>4</sup>

	TOTAL	PER CENT
Mestizos .....	957,135	86.40
Indians .....	105,752	9.54
Whites .....	20,327	1.83
Negroes .....	24,200	2.18
Orientals .....	445	.04

Hondurans of *mestizo* blood not only form the very great bulk of the total population of the country, but also predominate in numbers in every department but two, Intibucá and the Islas de la Bahía. In the first, approximately sixty per cent of the population are Indians, and in the second, slightly more than fifty per cent are negroes. Most of the white residents of the country are foreigners who reside either in the mining districts of the department of Tegucigalpa, or in the North Coast departments, where American fruit companies have large interests. The exact number of Hondurans of pure Spanish blood is unknown, but the figure certainly would not be in excess of 1,000, and probably is much smaller.

Although in numbers the inhabitants of negro or white blood must be considered as negligible factors, as political minorities they might easily constitute delicate problems of government. It is conceivable that the negroes might form a persecuted and

<sup>3</sup>"Hay en todo Centro-América, un prurito muy marcado de hidalguismo, o sea de pretender una ascendencia genuinamente española. Nadie quiere ser indio, negro o mezclado y, si fuésemos a creer a todos los que pretenden españolismo, llegaríamos a la conclusión de que toda España se vino a nuestro país, y que la raza autóctono de aquí desapareció por completo . . ." Mendieta, Salvador, *La Enfermedad de Centro América* (1934, Tomo I), p. 65.

<sup>4</sup>República de Honduras, *Resumen del Censo General de Población Levantado el 30 de junio de 1940* (1942), p. 13.



disenfranchised class, while those inhabitants of white blood might exercise a disproportionate influence in government through superior training and greater economic resources. As a matter of fact, the negroes have not only been accepted into the political pattern on a basis of equality, but in actuality have been represented in Congress and in the executive branch in numbers far out of proportion to their population. The foreign white inhabitants have generally maintained a position of neutrality, while the Hondurans of Spanish blood have not as a group or class been dominant in politics since the early years of the republic.

However, the most important two racial groups are and have been the *mestizos* and Indians. All other variables equal, the *mestizo* would be expected to dominate the political life of the country through the sheer force of numbers alone. Although the control of government was centered in the hands of Spaniards during the early years following independence, *mestizos* have consistently been the leaders since that time. However, it is immensely significant that while government has tended toward oligarchy at specific times, there has been little if any tendency toward social or political aristocracy. Instead, class lines have remained extremely fluid, and the way has been open to vertical mobility from the lowest economic and political class lines to the highest.

Not the least important reason for the existence of social democracy in Honduras is the recognized tradition of individual dignity, dating from the colonial period. In this connection, it must be recognized that the Indian was not reduced to a status of abject servility in the colonial period and in the early years of the republic. Throughout most of the era of Spanish domination, the sociological status of the Indian was intimately bound up with the feudal institution of *repartimiento* and the devices of *encomienda* and individual bondage of *caciques* to Spaniards.<sup>5</sup>

<sup>5</sup>Ots. José M., *Instituciones Sociales de la América Española en el Período Colonial* (1934), pp. 14-29; Cf. Solórzano Pereyra, Juan de, *Política Indiana* (Madrid. 1736, Tomo I), p. 198: "Y como después en los principales pueblos, y repartimientos de los Indios, o en principales pueblos, y repartimientos de los Indios, o en sus cabeceras se pusieron Corregidores Españoles para que los gobernasen, y amparassen, y recogiesen sus tributos, estos conocen de todas sus causas civiles, y criminales, que queden ser de alguna consideración, y a los caciques solo les toca cobrar las tassas de sus sujetos, y llevarlas al Corregidor, y buscarlos, y juntarlos para que vayan a las mitas, y a otros servicios personales, a que deben

However, there is sound basis for assuming that the Indians were much less harshly treated in Honduras than in most of the other Latin American countries.<sup>6</sup> One important consideration is that the Spaniards did not discover the quantities of gold and silver they anticipated, and therefore lost interest in systematically exploiting the country. Certainly up until the latter part of the eighteenth century, when the mineral wealth of the interior regions was discovered, no attempt was made to enslave the Indians for their labor. After that time, relatively small numbers only were used in forced labor.

Another major point strikes at the popular misconception that all the *peninsulares* were either *conquistadores*, *encomenderos*, or members of the bureaucratic class. Instead, below these groups throughout Latin America, there was a class of Spaniards who engaged in agriculture and small business largely through their own labor.<sup>7</sup> This was particularly the case in Honduras, and because of it there was a definite trend toward cooperation and material assistance between Spaniards and Indians, the importance of which can scarcely be overemphasized.

Economically, Honduras gave definite signs in the colonial period of becoming an agricultural country of relatively small individual holdings.<sup>8</sup> This tendency became pronounced during the revolutionary and early independence periods, and as a result of this development and the present extremely liberal agrarian laws,<sup>9</sup>

---

acudir . . . " The first legal *repartimiento* in Honduras was introduced by Don Pedro de Alvarado in June of 1536, when he founded the *pueblo* of San Pedro de Puerto de Caballos, and ordered its division by villages among himself and thirty-eight *conquistadores*. Archivos de Indias. Patronato, Est. 1, Caj. 1. *Colección de Documentos Inéditos* (Tomo 15), pp. 1, 20.

<sup>6</sup>See particularly the many laws passed in the colonial period protecting the Indians of Honduras. Vallejo, Antonio R., *Guía de Agrmiesores o Sea Recopilación de Leyes Agrarias* (Tegucigalpa, 1911), pp. 9-10, 41-52.

<sup>7</sup>Ots, *op. cit.*, p. 42.

<sup>8</sup>The numbers of Spaniards who went to Honduras in the colonial period to work small farms or mines or engage in crafts and business are not readily available anywhere in North America. Ernesto Alvarado García, prominent contemporary historian of Honduras, has been interested in the problem for several years. He has collected considerable material in relation to several regions in Honduras, and is mainly responsible for the author's conclusion as stated above.

<sup>9</sup>The agrarian laws of Honduras are among the most liberal in the world. They recognize prescription, donate gratis community land in *ejidos* and private land in family lots, and offer national lands for sale and rent at low prices. See the author's, "The Agrarian Laws of Honduras," to be published in *Agricultural History*.

the very great majority of Hondurans—Indians and *mestizos* alike—are land owners. Both socially and economically, the majority of the Honduran Indians thus live within, and as a part of, the community of the Honduran state. With few exceptions, the Indian is accepted by the Honduran as a Honduran, and as a racial equal.<sup>10</sup>

Honduras lacks the requisites for industrialization and therefore must depend upon the exploitation of its agricultural, lumbering, and mineral resources for economic prosperity. The availability of these resources to the masses of all races, and the failure of large-scale organizations to develop, has meant the establishment of effect economic democracy. Racial homogeneity and a sincere toleration of minorities have been instrumental in preventing the rigidification of social class lines. A very large measure of both economic and social democracy thus exists in Honduras.

The relative absence of institutional restraints in politics along with the existence of a considerable measure of economic democracy logically posit the success of representative government in Honduras. Such a conclusion becomes particularly impressive in light of the declaration of democratic ideals and republican organization in each of the fourteen constitutions which Honduras has signed.<sup>11</sup> As a matter of fact, however, the theoretical basis of government as outlined in the constitutions has not been realized. Violence and anarchy have characterized Honduran politics. Many more governments have been installed through force of arms than through peaceful means.

However, General Tiburcio Carías Andino, who had worked unswervingly for peace in government for over twenty years, became President in 1933. Since that date the processes of government have not been interrupted by periodic violence. The door

<sup>10</sup>The Indian is neither physically nor intellectually inferior to Hondurans of *mestizo*, negro, or white blood. When the author addressed the law class of the National University of Honduras in August of 1941, Dr. Ramón Cruz, professor of law, introduced him to the most brilliant student in school, a full-blooded Indian. In interviewing the personnel managers of large American mining and fruit companies in Honduras, the same conclusion of physical and mental equality was asserted.

<sup>11</sup>All the constitutions through the federal document of 1921 may be found in Coello, Augusto C., *El Digesto Constitucional de Honduras, 1824-1921* (Tegucigalpa, 1923), pp. 272. The constitutions of 1924 and 1936 have been published by the national printing office of Honduras.

has thus been opened to the possibility of education in democratic procedures. It is yet too early to evaluate the progress made in Honduras, but the structure of the new state is being constructed on the foundation of old and important values.<sup>12</sup> By guiding the expression of political sentiment into peaceful channels, President Carias has broken sharply with the past; but he has not introduced an innovation in calling for a national government. Governments in Honduras have never been divided on racial issues.

Honduras is not hampered in its organization of government by a political aristocracy of Spaniards, or retarded by a racially inferior Indian or negro proletariat. The acceptance of the concept of racial equality and egalitarianism posits extreme fluidity in politics. In the past, the political power of an individual was ordinarily measured by his ability to lead men on the field of battle; in the future, it might well be centered in the capacity for attracting the votes of the populace. But as racial factors have not in themselves acted as a barrier to the realization of individual political power or democratic government in the past, so in the present and in the future they can have no important effect. The conclusion is therefore reached that with continued peace in Honduras, along with the removal of economic deterrents to material progress, the country will move rapidly toward a government based on the theory of popular sovereignty and implemented through real application of democratic procedures.

WILLIAM S. STOKES

*Northwestern University*

---

<sup>12</sup>Students of Honduran affairs have endeavored to analyze the spiritual progress realized in the past ten years, but most of the work has been partisan and is valuable mainly for a summary of the material achievements of the Carias government. See particularly, Izaguirre, Carlos, *Readaptaciones y Cambios* (Tegucigalpa, 1936), pp. 205; *Libro de Oro del Partido Nacional Hondureño, 1939-1940* (Tegucigalpa, 1940), pp. 246, 56, 32; López Pineda, Julián, *Democracia y Redentorismo* (Managua, 1942), pp. 142, and *La Reforma Constitucional de Honduras* (Paris, 1936), pp. 155; Paredes, Lucas, *Biografía del Dr. y Gral. Tiburcio Carias Andino* (Tegucigalpa, 1938), pp. 343.

## INTER-AMERICAN EDUCATION WORKSHOP

An Inter-American Education Workshop will be held this summer at the University of Denver from June 19 to July 21. The Office of the Coordinator of Inter-American Affairs and the University will sponsor the project jointly. Opportunity will be provided for the study of inter-American affairs and those instructional techniques and materials requisite for educational accomplishment in this field.

Specialists having practical experience in the field of inter-American relations and education will comprise the staff. Among these will be Samuel Guy Inman, noted lecturer and author, Concha Romero James and Ernesto Galarza of the Pan American Union, Erna Fergusson and Connie Garza Brockett of the Office of the Coordinator of Inter-American Affairs, Marjorie Johnston of the U. S. Office of Education, Lewis Hanke of the Library of Congress, and Mitchell Wilder of the Colorado Springs Fine Arts Center. Wilhelmina Hill and Prudence Bostwick will direct the Workshop and organize its activities.

Teachers, librarians, social workers, school administrators, and other community workers are especially invited to participate in the Workshop program. Opportunity to study and observe the new methods of foreign language and area study, found effective by our armed forces, will be provided. Civilian students will be learning Spanish through the use of these methods. Special attention will be given to the work of libraries in inter-American education. Librarians who wish to do inter-American work in this country or in Latin America, or Latin Americans who wish to establish schools of librarianship in their countries may wish to study with this group. Teachers of social studies and general education will find assistance in developing units or courses. Teachers of Spanish-American children may study improved methods of teaching these pupils.

About twenty scholarships, covering tuition and a small stipend toward expenses, will be available to qualified persons who are concerned with inter-American education. Information about the Workshop and the scholarships may be secured by writing to Dr. Wilhelmina Hill of the University of Denver, in Denver, Colorado.

## BOOKS RECEIVED

1. Short Spanish Review Grammar, R. L. Grismer and Doris K. Arjona. Harper and Brothers, 1943. VII+201.
2. Introduction to Spanish, James C. Babcock and S. N. Treviño. Houghton, Mifflin Co., 1944. IX+198.
3. Japanese for Military and Civilian Use, Richard D. Abraham and Sanosuke Yamamoto. David McKay Company, Philadelphia, 1944. 159 pp.

## REVIEWS

*At West Point. A French Reader and Review Grammar.* D. C. Heath & Company, 1943.

As a review grammar for students in the intermediate grades there is none, in my opinion, which is more completely integrated with the reading and conversational material.

In the Preface to the book the authors state they have departed from what seems to be a well-established custom—that of basing French texts for American or English students on French novels, plays, or short stories, with the underlying idea that an interest in French customs, manner of living, etc., should be inculcated in the student while teaching him the language.

Interest on the part of the student is recognized as essential to satisfactory progress; to create it is the problem of every teacher who understands the psychology of his pupils. It is the idea of the authors of this work that the pupil of high-school age is still most interested in the things most closely associated with his own life. They believe that if the student can first be interested to the point of learning the French language, so as to be able to use it and derive pleasure from so doing, his interest in French life and French literature will follow inevitably.

For this reason the theme chosen was that concerning life at West Point. Each reading lesson, and there are thirty-six, treats of a different subject. Each lesson is a well integrated unit, first the reading and conversational matter, the explanatory notes and questions followed by the review grammar, remarks on vocabulary, a drill exercise in English to be translated into French, a pronunciation review and finally, a composition.

\* \* \*

Fifteen tales by Maupassant, F. C. Green, Cambridge: at the University Press; New York, The MacMillan Company, 1943.

In this small volume Professor Green includes some of the best known short stories of Maupassant as well as some less well known. It would be hard to omit such stories as *La Parure* and *Mon Oncle Jules* from any selections from Maupassant. These Professor Green has included with those less frequently read such as *Sur l'eau*, *La Question du Latin*, *Le Protecteur* and *Un Coup d'état*.

As an introduction to this volume, Professor Green has a short biography and critical appraisal of the work of Maupassant. Any phrases or sentences which



may require translation or explanation into English are placed for the convenience of the reader at the bottom of each page. There is no French-English vocabulary at the end of the book, possibly for the reason that Professor Green intends the collection for advanced students in French or that he assumes any student in Intermediate French would have a dictionary. This volume is attractively priced at \$1.25.

C. C. HUMISTON

*University of California at Los Angeles*

\* \* \*

*The Writings of Jakob Wassermann.* By JOHN C. BLANKENAGEL. Boston: The Christopher Publishing House, 1942. Pp. 410. \$3.75.

Jakob Wassermann's death in 1934 in Austria, his home for many years, ended a literary career marked for a time by international acclaim. His works found wide circulation throughout Europe in translated form while some seventeen of his writings appeared in English translation. German critics have varied widely in their estimates of Wassermann's artistic stature but eulogists and detractors alike have regarded him as a figure to be reckoned with. Criticism in English has lagged behind. Although Arnold Bennett celebrated Wassermann as one of the "greatest authors of our time," he offered little factual support for such an extravagant estimate. It remained for John Blankenagel to give us the first English exploratory account of the world of Wassermann. As an American Germanist, Blankenagel possesses the necessary detachment in time, space and spirit so often lacking in critics closer to Wassermann. The result is a conscientious and thorough study. It is obvious that the critic has devoted himself intensively to his subject.

Blankenagel's admirable introduction to Kleist's life and works is the model for the present work. Here as there he never sacrifices clarity to speculation, remaining always on the firm ground of analysis. Both form and content receive their due.

In a short introductory sketch the critic tells of Wassermann's difficult boyhood as an imaginative young German Jewish son of an unsuccessful father of limited horizon, hounded by poverty and lack of sympathetic understanding. In time his genuine talent won recognition and he was able to enjoy a life devoted to the pursuit of his art.

Wassermann's work, known to most foreign readers through *Caspar Hauser*, *The World's Illusion* (*Christian Wahnschaffe*), and *The Goose Man* (*Das Gänsemännchen*), was actually of much wider range than is revealed in these deeply moving social novels. He provided historical narratives, psychological stories, fanciful and imaginative writings as well as criticism, biography and dramas. That he was primarily a novelist, however, is made clear by Blankenagel, who shows that Wassermann continued in Germany the tradition of Tolstoi and Dostoevski in his preoccupation with the problem of social justice and in his belief in the sanctity of each human soul. Although stressing "man's inhumanity to man," he was far from accepting any deterministic conception of life. Indeed, he was aware of man's capacity for good as well as for evil in an imperfect world. While the proponents of justice and love in his novels are

often weak and vacillating, they are but witnesses to the truth that constant vigilance is the price of living.

Motifs which recur often in his writings are those of justice, human indifference (*Trägheit des Herzens*), the problem of the Jew in an unfriendly environment, the complexity of human character, unhappy marriage and divorce, difficulties arising out of conflict of generations and psychological differences, the vicissitudes of post-war youth, treatment of criminals in penal institutions, the sphere of woman and the problems of evils. Always Wassermann was far more interested in the presentation of human ideals than in any careful exterior realism. Our common humanity was his basic theme.

In both form and content Wassermann's work is of uneven quality. He lacked, as the critic remarks, the taste of a subtly refined artist. He was, frequently, not above introducing extraneous and episodic material and employed sometimes the techniques of melodrama and "penny shockers." Now and again his situations are forced and unreal and his characters psychologically impossible. Still, he could, and did, create some figures and works growing out of compelling necessity and satisfying, stringent, artistic and psychological demands. That there were concessions to Mammon, born of necessity, does not negate his fundamental moral earnestness. Indeed, he, like Gotthelf and Raabe, whom Blankenagel fails to mention in this connection, saw in the love of money the root of much of the evil of the world.

Careful analyses of Wassermann's works in the order of their appearance reveal in great detail the elements of Wassermann's art. Blankenagel calls attention especially to his sustained power of expression and his often successful powers of delineation but is not unmindful of his sometimes shaky psychological motivation and his frequent predilection for the sensational. But, throughout the study the critic remains mindful of the warmth and seriousness of Wassermann's compassion.

A complete bibliography of Wassermann's works, a selected list of critical works and essays on the author and a carefully prepared index add to the usefulness of the study. Misprints are few.

Future students of Wassermann as well as of modern German literature in general will find this a rewarding introduction to a novelist in whose writings resides a conception of human personality needed in our uncertain times. That an American publisher found it possible in these times to print such a carefully edited and beautifully bound volume on a German author is a credit to the spirit of democracy and tolerance.

WILLIAM J. MULLOY

*University of California at Los Angeles*

\* \* \*

*Siglo de Aventuras*. Adapted and edited by Doris King Arjona and Carlos Vásquez Arjona. The Macmillan Company, New York. 1943.

*Siglo de Aventuras*, a century of adventures, the story of the conquistadores in the New World. Believing that the quest of Spanish American literature suitable for classroom use has failed almost entirely to take into account the narratives of the Spanish explorers; realizing, however, that the antiquated language

and verbose style of these 16th century accounts make them virtually inaccessible to all but advanced students of Spanish. D. K. Arjona and C. V. Arjona have modernized, condensed, and re-written. They have made of *Siglo de Aventuras* a lively adaptation of the chronicles of conquest and exploration. They have given the second-year student a reading text which will be informative, practical and real.

Informative, because as historical events the voyages of Columbus and Magellan, the expeditions of Cabeza de Vaca and Hernando de Soto, the adventures of Lope de Aguirre and Pedro de Valdivia offer a wealth of material for the understanding of the New world; practical because of their contemporary interest, because they describe in vigorous detail regions which are now seriously engaging our attention; real because each conquest is seen under the light of the self-portrait of its own conquistador, *Siglo de Aventuras* is an invaluable suggestion for the teacher who seeks "serious" supplementary reading material.

Each chapter of this attractively bound book is preceded by a paragraph giving essential facts about the author or subject matter. There are nine excellent map drawings by Hilda Scott, designed so that the student's attention will be focussed on each region as it is studied. Cabeza de Vaca, Pedro de Valdivia, el Inca Garcilaso, emerge in their own writings as individuals. In the writings of each we see the initial stage of the impact of 16th century Spain upon the ageless Indian civilizations of Latin America. In the result we have the key to Latin American customs and character today.

*Siglo de Aventuras* is judiciously supplied with footnotes, which have no critical purpose. "They are used only to clarify the text or to complete some phase of the story which it does not carry to the end," state the authors. A reading list, with subject headings cleverly encourages the student to carry on his own investigations. In the last few pages of the book drills are given in idiom recognition, in synonyms, and antonyms; in finding the corresponding infinitive and the corresponding noun. Questions based on some of the narratives are supplied. Events are listed, to be arranged by the student in chronological order. A variety of exercises, in a minimum of space will suggest to the clever teacher a number of new procedures.

As a reading text this little book should prove both interesting and educational; as a basis for the consolidation of grammatical principles it is accurate and complete. *Siglo de Aventuras* should prove a valuable addition to any elementary or intermediate student's library.

DOROTHEA SARGENT

University of California at Los Angeles

\* \* \*

DUSKIS, REUBEN A., *Analogous Shorthand*, Pitmanic Revised Edition, Spanish. For English Shorthand Writers Who Possess Knowledge of Spanish Language. Published by the Author, Brooklyn, New York, 1943.

As the Americas become more closely integrated through mutual understanding and through an ever increasing interdependence, culturally, politically, and economically, the necessity of understanding the language of the Latin American countries becomes apparent. The employment of interpreters by companies

trading with the Latin Americas is costly, and the amount of time spent in translating business letters from English to Spanish and from Spanish to English is enormous. There is little need to emphasize the advantages to be derived from having secretaries with a language facility in both English and Spanish who can take dictation in either language.

If the person already knows a system of shorthand, in English, the transference of his knowledge to the Spanish language is comparatively simple. The Spanish sounds and the alphabet are almost identical. In fact, the consistency of the Spanish language in verb conjugations and noun declensions makes the adaptation even more simple. The affinity of sounds in Spanish and English also adds to the ease of adapting the English shorthand system to the Spanish.

It is with this in mind, that Reuben A. Duskis has written his *Analogous Shorthand*, based upon the Pitman system of shorthand adapted to the Spanish language. This book is constructed for those Pitman shorthand writers who possess a knowledge of the Spanish language. It presents primarily analogies between the English and Spanish writing of selected vocabulary words in shorthand. Word prefixes and word suffixes are presented together with vocabulary lists, illustrating their joining in common Spanish words.

The author has recognized the importance of phrasing in contributing to shorthand writing speed. He presents an abundance of phrases common to business Spanish, and illustrates the manner in which long, complicated phrases can be derived from simple basic phrases.

The consistency of verb conjugations and noun declensions facilitates the learning of shorthand outlines for systematic word terminations in Spanish. Word lists of this type are presented in the text.

The skillful classifications of similar word groups, and the suggested derivations from basic forms are the factors contributing to the book's clearness and simplicity. A person who already knows Pitman shorthand would find it a relatively easy task to adapt his shorthand writing ability to the Spanish language. This book would constitute an excellent classroom text, supplemented with reading materials and dictation materials. It would also provide a good basic text for self-instruction.

VIRGINIA M. DOERR

University of California at Los Angeles

\* \* \*

*An English Pronouncing Dictionary.* By DANIEL JONES. Dutton and Company, New York, 1943 Pp. xxviii+480, appendices 481, 496.

A valued contribution to phonetics is the latest printing of *A British Pronouncing Dictionary*. Thence Daniel Jones records a usage which is most proximate to a standard British pronunciation, for it represents the cultivated colloquial speech not only in Southern England but, to a marked degree, throughout all England. The extension northward of "Received Pronunciation" since the mid-nineteenth century is ascribed to the quickened intercourse among educated people and "the influence of women in the home" (v). Recently, the programs of the British Broadcasting Company have added impetus to the expansion of recognition.

In the United States the book should excite the concern of historical and comparative phonologists and speculators in the trends of best usage. It should further appeal to students of philology who are appreciative of the interdependence of phonetics and linguistics. Again, phoneticians whose principal interests lie in clear and pleasing speech will be attracted by the organic treatment in the report. As a source of reference for American students, the dictionary is admittedly unadapted, its pronunciations being dissimilar to those of General American though resembling the usage of New England and the South. Indeed, the present speech of the North of England was the standard British of the South of England during the 17th c., at which time it set the pattern for GA.

The author, describing his work as an unbiased report, decries the use of preferential implications in speech-sound recording. He assumes the view that, if standards are to evolve, they should do so as a result of natural processes. He is aware, however, of the advantages of a generally recognized form of speech; advantages which uniformity now brings to written language.

Authenticity of the record was established in all editions by the author's own pronunciation, insofar as it was considered typical, and by competent observers; in the fourth and fifth editions, consideration was also given to *Recommendations to Announcers* of the British Broadcasting Company. That the author assumes the number of entries to be substantially comprehensive is indicated by the relatively small expansion of the vocabulary since the first edition: 49,690 words (including 11,614 proper names) in 1917, and 54,860 words (including 13,327 proper names) in 1943.

The phonetic alphabet employed is that of the International Phonetic Association, using a semi-broad transcription of four extra vowel-symbols. There are twelve pages of acoustic explanations, two organic charts, and word-appendices devoted to alterations, corrections, and additions. An orthodox prefatory note is written by Walter Ripman, associate of the author and editor of the Modern Language Series in which Daniel Jones' work is included.

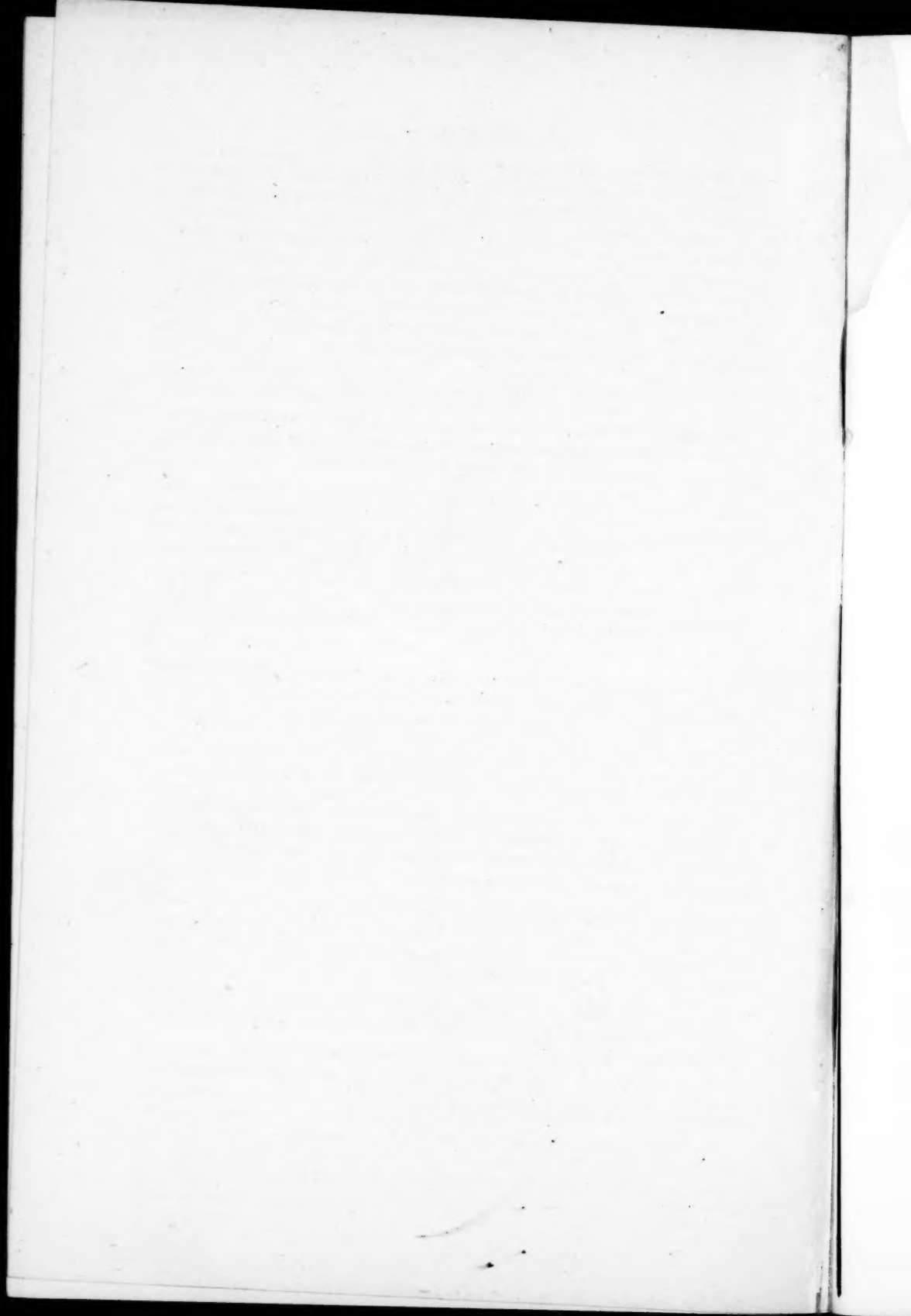
The large number of variations, additions and emendations demonstrates the principle upon which the phonetic exposition is founded—the mutable nature of pronunciation. Also, the dictionary is a monument to the persistent and careful efforts of the author in maintaining a progressively current text since 1917.

In conclusion, this reviewer would present the view that the study by Daniel Jones, and similar regional surveys conducted in America by Kenyon, Krapp, and others, not only vivify phonetics but add realism to the question of our ability or desire to create a universally acceptable standard of English speech.

The format is practicable; the green and gold cloth binding is conservatively attractive; the print and paper are good. It is unindexed. Head-words are in bold-face type.

JAMES MURRAY

University of California at Los Angeles



## **The French Review**

*Published six times a year by the*

### **AMERICAN ASSOCIATION OF TEACHERS OF FRENCH**

Literary and pedagogical articles, phonetic discussions, reviews of new books, news of professional activities and many reports of interest to teachers of the French language and literature.

**ANNUAL MEMBERSHIP DUES OF THE A. A. T. F.**  
(including subscription to the Review) \$2.50  
Libraries and Schools: \$2.00 yearly  
Single Copy, \$0.50

WHEN RENEWING, address your Chapter Treasurer  
NEW SUBSCRIBERS, send check or money order to:  
George B. Watts, Secretary-Treasurer  
Davidson College, Davidson, N. C.

ADVERTISERS, address Paul Langellier,  
Business Manager, Adelphi College, Garden City, N.Y.

*The Philosophical Library, publishers of books and journals of distinction, deem it a privilege to present the following new and up-to-date volumes:*

**TWENTIETH CENTURY PHILOSOPHY.....\$5.00**

Edited by Dagobert D. Runes with contributions by Bertrand Russell, Jacques Maritain, George Santayana, Roscoe Pound, John Dewey, Marvin Farber, Alfred N. Whitehead, John Eloy Boodin, Wing-tsit Chan. The book discusses all major living schools of thought. Among the topics discussed are Aesthetics, Philosophy of Life, Philosophy of Science, Philosophy of Law, Philosophy of History, Philosophy of Values, Dialectical Materialism, Thomism, Philosophies of China.

**ENCYCLOPEDIA OF MODERN EDUCATION.....\$10.00**

A new and epochal reference book for educators, administrators, psychologists and researchers, covering all major areas as well as aspects of education throughout the globe. Editorial Advisory Board: Dean Harold Benjamin, Professor William F. Cunningham, Professor I. L. Kandel, Professor William H. Kilpatrick, Dean Francis M. Crowley, Dean Frank N. Freeman, President Paul Klapper, Professor Edward L. Thorndyke, Ed. H. N. Rivlin and H. Schueler.

**ENCYCLOPEDIA OF CHILD GUIDANCE.....\$7.50**

Edited by Ralph B. Winn. This volume, a work of collaboration of eminent educators and physicians, deals with all phases of child guidance, and its many ramifications. A book of enormous practical value to every person and group concerned with the training and development of children.

**THE PHILOSOPHICAL ABSTRACTS, a quarterly.....\$4.00**

**THE JOURNAL OF AESTHETICS, a quarterly.....\$4.00**

**CORRECT ENGLISH, a monthly.....\$2.50**

Published by

**PHILOSOPHICAL LIBRARY**

**15 EAST 40th STREET**

**NEW YORK CITY**



LAGRONE

***Conversational Spanish  
For Beginners***

A beginning book in *spoken* Spanish that has been developed in the regular freshman course at the University of Pennsylvania and in the Area and Language course of the A. S. T. program at the same institution.

HENRY HOLT AND COMPANY

257 Fourth Avenue

New York 10, New York

LINDAS TIERRAS DE MÉXICO

By SALOMAY LAUDERDALE HARRISON

*Thomas Jefferson High School*

*San Antonio, Texas*

- A gaily written, copiously illustrated account of a trip through Mexico, based on the author's own travels in and intimate knowledge of that country
- Simple vocabulary using the highest type of current Mexican idiom
- Furnishes an ideal basis for lively, concrete conversation practice for which exercises are provided

D. C. HEATH AND COMPANY

Boston   New York   Chicago   Atlanta   San Francisco  
Dallas   London